

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Thursday, November 18. 1708.

Review **M**Y Mad-man, I am very sorry for you.

Mad Man. For me, Sir, Pray, what am I to be pity'd for, I never knew a mad Man seek any Body's Pity?

Rev. Why they say, you are to be had up for scandalizing the *English* Nobility.

M. When did I scandalize them, I beseech you, I value them as much as any Man in my College?

Rev. But you told us a rude Story, insinuating, that the Siege of *Lisle* was retarded and kept back by the Treachery of some of the Nobility of *England*, who were General Officers in the Camp, and betray'd Things to the *French*; and is not this, a scandalous Thing of you?

M. You are a strange Man, you would

not be serv'd so your self, I never reported it as my own; I only said it as a Thing talk'd of abroad among Foreigners.

Rev. Well, but you are satisfy'd, I hope, it was a scandalous Report, are you not?

M. Ay, ay, I am satisfied it is not true, and yet I never heard a Word to contradict it in my Life.

Rev. This is another Mystery; pray, how come you to be satisfy'd of that, and yet heard nothing to contradict it?

M. Why, what cannot be true, may easily be contradicted, and I am satisfied this cannot be true.

Rev. Why so?

M. Because all the General Officers in the Army, that were *English* Noblemen, were

were absent from the Siege, and how could they betray the Designs when they were not there ?

Rev. That is not a sufficient Answer, nor will it bear you harmless upon the Matter.

M. *What then, what must I do ?*

Rev. Why you must be particular and clear the Gentlemen by Name, make an Acknowledgment one by one, that it is not this nor that, which you mean.

M. *That is very hard ; but however I am loth to be sued in Sean. Mag. and therefore if you will begin with the Persons of Honour you mean, I'll make my publick Recantation immediately, for I am in a terrible Fright at what you say.*

Rev. That is very fair and honestly said, and more cannot be expected, *Come, begin.*

M. *Nay, you must begin and name them, for I cannot make an Answer without a Charge.*

Rev. *Well, but you must tell us, who the five General Officers are of the English Nobility that were supposed to be charged.*

M. *No, no, that is to accuse my self, do you name them.*

Rev. *Nay, I do not know them.*

M. *No nor I neither, nor e're a Man alive ; for except the Duke of Marlborough, the whole Peerage of England does not afford one of their Body, that I ever heard of, that troubles their Head with Trenches or Sieges, at least now.*

Rev. *You a great R. . . e I tell you, and you will be trounced for it some time or other ; have we not several Noblemen that are Generals and Lieutenant Generals.*

M. *They are all at home then, I believe, for I meet with none of them in the Attacks of Lisle, or relieving the Trenches ; what you may meet with in the Trenches at the Coffee-Houses, Chocolate-Houses, Gaming Ordinaries, and the like, I have nothing to do with ; I am only examining where they are not, and this in order to do them Service.*

Rev. *What Service do you pretend to do them, I wonder, they will expect but little Service from you, I believe ; if you please to let them alone, it's the best Service you can do them.*

M. *You mistake very much ; I think, it is a Service sufficient to them to vindicate them from such a Scandal as this of betraying Things to the Enemy, and there can be no better Way to prove they were not guilty, than to prove they were not there.*

Rev. *Ay, but you do it by Way of Banter and Slander.*

M. *You cannot distinguish ; Truth may be a Scandal, but Truth cannot be a Slander ; and that the Thing is but too true, I leave to you to judge ; but shall I ask you a Question ?*

Rev. *Ay, if you will.*

M. *Of what Nation in the World are there the most Noblemen and Gentlemen in the Armies carrying on the present War ?*

Rev. *I cannot tell, the Debate will lie between the Germans and the French ; but what is the End of your Question ?*

M. *Why, to have an Answer ; that is the End of all Questions, or should be so.*

Rev. *Ay, but you have some other End in it, I believe.*

M. *Your Charity carries you a great way indeed ; but why to hard upon a mad Man ?*

Rev. *Why, your Question points it out ; any Body may see it, you would have a k'd, what Country in the World has fewest Noblemen in the present War.*

M. *I am very frank in the Thing ; I would have had you ask'd me that Question if you had pleas'd ; and if you had, I know how I should have answer'd it.*

Rev. *You would have said England, I question not.*

M. *No doubt of it ; for name me one Nobleman of England that appears in the Field, I'll name you ten of any other Nation in the World, in all the Kingdoms of Europe, in all the Armies of the Allies or of their Enemies, in the French, in the Swedish, in the Polish, Muscovite, Hungarian, or even the Italian ; every Nation but England, you have the Armies full of Princes, Dukes, Earls, Lords, &c. In England nothing like it, our Nobility make their Campaigns in Chocolate and cold Tea, they fight at home, and talk of Things abroad, they can pass Censures, rave at and damn the Heroes that act abroad, challenge every Man's*

Man's Conduct, and find Paul with what they cannot mend; but as for Campaigns, ask an *English* Nobleman, my Lord, where did your Lordship make your last Campaign? Campaign, Sir, d——n, ye Sir, I never make Campaigns, *I am a Person of Quality*, Sir, it's below my Dignity to make Campaigns, let the Mercenaries go abroad that fight for Pay, I scorn the Drudgery of the War; let any Man but examine our Gentry and Nobility, Arms and Letters are their Aversion, the Pulpit and the Campaign are only for younger Brothers, they scorn those Employments, and it is below them—— It is not to the Purpose to tell them, that in this it is below them to serve their Country, below them to qualify themselves for the publick Service of GOD, that Learning is below them, Honour their Aversion, and the Character of Great and Brave, a Sham they have no Occasion for—— That this is a Slander, let any Body

prove, by telling me how many of the *English* Nobility appear'd in the Field, even when their King was at the Head of their Armies; and except O....d, R....s, Eff...x; and a few more Youths of War and Courage; few, if any, of the *English* Nobility have shewn their Faces, either with King *William* or the Duke of *Marlborough* in the greatest and most honourable War that ever *England* had; *Scotland* blames them, and One is apt to blush when we read the *Gazette*, how the Duke of *Argyll* the Earl of *Stair* . . . and other Noblemen were as Volunteers storming the Counter-scarp of *Lisle*, and not an *English* Man of Quality to be seen there—— It must needs be a Slander, that *English* Noblemen betray'd us, when not an *English* Man of the upper Rank has shewn his Face on that side this Summer, neither to honour their Generals, or the Nation.

MISCELLANEA.

THE Abstract of the Behaviour of the Church of *Scotland* to the Episcopal Dissenters there; as it broke off in our Last, the Remainder continues thus——

BUT to return to the History, the Parliament by their Act, dated 12 June, 1693, takes the Affair of the Church under their Consideration, and ratifies the Act approving the Confession of Faith, and settling Presbyterian Government; And farther statutes and ordains, that no Person be admitted, or continue to be a Minister or Preacher within this Church, unless that he having first taken and subscribed the Oath of Allegiance and Bond of Assurance, in manner appointed by the sixth Act of that same Session of Parliament, dated 23 May, 1693, do also subscribe the said Confession of Faith, declaring the same to be the Confession of his Faith, and that he owns the Doctrine therein contained to be the true Doctrine, which he will constantly adhere to, as also that he owns and acknowledges Presbyterian Church Government, as settled by the foresaid 5th Act

of the second Session of that Parliament to be the only Government of this Church, and that he will submit thereto, and concur therewith, and never endeavour directly or indirectly the Prejudice or Subversion thereof; And farther, it was statute or ordained by that same Act, that Uniformity of Worship and the Administration of all publick Ordinances within this Church should be observed by all the Ministers and Preachers, as the same was then performed or allowed, or should thereafter be declar'd by the Duty of the Church, and that no Minister or Preacher should be admitted or continued thereafter, unless that he subscribe to observe, and actually do observe the foresaid Uniformity; and the Estates of Parliament addressed their Majesties, to call a General Assembly for ordering the Affairs of the Church, Certifying such of the Episcopal Ministers as were then in Churches, and did not apply to the General Assembly or other Church Judicatories, each Man for himself to be received in the Terms foresaid, that they might be deposed by Sentence of the General Assembly or other Juds.

Judicatories, tam ab Officio quam a Beneficio, &c.

The General Assembly having met, Anno 1694, and deliberated upon what was remitted to their Consideration by the King and Queen, and their Parliament, did agree unto Terms of Communion, and empower'd and ordain'd their Commission to receive such of the late Conform Ministers, as should apply to them in these Terms, which were the same proposed by the Act of Parliament; and altho' few or none of these Conform Ministers had observed that Act of Parliament, yet the General Assembly did discharge their Commission or any Judicatory of the Church to take Advantage to censure any Minister whatsoever, for not having qualified himself in the Terms of the Act of Parliament 1693, above-mention'd; and likewise appointing that their Commission and all other Judicatories should take care, that if any Person should be found to have maliciously or calumniously accused any Minister, they should be condignly censured according to the Order and Practice of this Church. According to which Acts Divers of the Episcopal Ministers were received into Ministerial Communion, and not one of them ever since the Revolution were deposed or suspended by the Church, for their being Episcopal in their Opinion.

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